

## Truth is Naked; Only Fable Wears the Furbelows of Fancy

From that vast and innumerable army that has gone to recruit the "bivouac of the dead," not one has returned to testify in behalf of a future life; from all those great men and good women who have passed the last threshold of life, not one voice has sounded a note of hope, and he who would be satisfied of a life beyond the grave must invoke faith and

To do spiritualists justice, they are the only yearners after immortality who don't cease to yearn when they are 'up against it.' It is an uncommon spiritualist who doesn't consider his last breath a aligh of relief.

Death to the majority, even with the assurance of a future life, is abhorrent; without the hope of immortality, and with the prospect of being nothing, and going nowhere, it is to most

How foolish to think that our greatest and best men, who have gone, are so undignified as to favor ignorance

I'm standing on a high place,' said Mrs. Lapsling. "It always gives me an attack of vertdgris.'—Chicago Tribune.

## Or Federation, One or the Other, Must Be Accepted

Why does a young man in the vicinity have no love, honor or respect for his mother, and why did he put formaldehyde in her coffee?

Los Angeles, Cal.

Los Angeles, Cal.





## Blade Mail Bag

Terse and Pithy Comments from Various  
Readers on Sundry Subjects

### A Humanitarian.

CARROLL, WYO.—Editor Blue Grass Blade: If you will kindly allow me space in the columns of the Blade I would like to submit the following letter to my unorthodox friends for publication. The majority of whom do not profess Christianity, neither do they reject the divinity of Christ, but are content to sit supinely in the old rut of the ancient teachings of their forefathers. They are worldly people who have given little or no thought to the subject religion, except an occasional declaration that they "believe in a hereafter." It is in this class, that we owe our progress in the advancement of our cause. And it is to this class we can truthfully say, we know you are sensible and not prejudiced against reform of whatever nature, so long as it tends to the betterment of humanity.

We believe they will agree with us in this if they will but allow their better judgment to predominate long enough to investigate our cause thoroughly from a scientific as well as Theological view point. A scientist knows things from personal observations. He looks at things in their natural state. His reasoning power is unclouded by superstition of any orthodox creed whatsoever. He will not allow his early training to intercept the progress of evolution. He is ever alert for new ideas and new methods. His highest ambition is to discover that which has been hidden by the dark ages of the past. When man have been freed from the awful fear of eternal punishment after death, by a vengeful God, then they will have climbed up and out of the ancient rut of religious superstition, and the world will have advanced a pace.

Men will be better fitted to look upon the universe in its natural state and be more capable of doing justice to his fellowman. The rising generations will be taught that this life is the only one they will ever know, that their only Heaven is here and now.

If we would be happy in this life, we must improve every opportunity to secure that end. Our happiness depends upon our mode of living. If we overindulge our stomachs we suffer from stomach trouble. If we eat that which does not agree with us we are made to suffer accordingly. If we commit a crime we suffer the loss of our social standing. If we mistreat our neighbor we lose his respect. If we steal a valuable article then our guilty conscience rebukes us inwardly thus we become unhappy and life is made miserable by our own hand.

Now don't get the "God" idea mixed up with these characteristics. Please remember there is no "God" or no "Devil" existing in my mind to control my sentiments. I am a free moral agent of human nature. I am free to think. Free to act. Free to speak, and by the careful manipulation of these principles I am able to control my entire life in the interest of my own personal happiness. This is Humanitarianism or Rationalism as you please.

Respectfully submitted,  
MRS. C. B. HAYEN.  
Carroll, Wyo.

### Vera, South Dakota.

Editor B. G. Blades: It is so seldom we read an original statement, that I complimented the author of one, that, "The death of no woman was recorded in the bible." Without asking my permission the man rushed my letter to the printer with a long wailing wailing lacking sense of etiquette.

Nearly every shade of opinion or belief may be found in the orthodox ranks, but in one matter they all agree; that the bible is history, and only God knows, "almost everything they do not."

My critic is too anxious to preserve the literal word, we suppose because it fits his copy, and so fearful that an allegorical interpretation will destroy it, that he avoids the truth.

He tells us that he "resurrected" orthodoxy over fifty years ago." Almost every thief will renounce burglary, though he continue to burgle; if my man isn't orthodox, what is he? He doesn't claim to be liberal.

The matter under consideration is whether we use words in the sense their author used them, or attach a later and different meaning to them. The most important words of the bible are inserted, transiterated, and therefore related, and are meant to be

understood in, their original Sanserit, Assyrian or Hebrew meanings, as the case may be. English words also, being used in their radical sense, and free from traditional accretions, require more discretion than the ordinary blatherers care to devote to study.

If we attach a different meaning to a word than its original sense, we have no means to determine what the people who coined and used such terms, thought; and my contention is for original meaning, when reading ancient writings.

Even many English words used in the bible have acquired different meanings through traditional usage since the bible was canonized; "present," as used in the text, then signified, a vest, or opening previously made, a way of escape arranged for, before the time of its need, where we now construe it as meaning, to intercept.

He asks what the word "Adam" would be. Well, asking the Bible for it, we find it defined thus: "Male and female created he them, and called their name Adam." Therefore the word Adam is presented as the name for the mind of man, and also the name of a woman's mind.

The bible tells us that "God is spirit," and that "Adam is created in the likeness and image of God," therefore we must conclude that Adam, like God, is spirit or mind, and has no special reference to his body, as the body of mankind is called "ground," i. e. "earthly body."

As God is only claimed to be an idea of the mind, and whereas many persons deny having any such idea, every liberal will grant them immunity without quibbling over it.

Credo, signifies a belief, or "I believe." Miscreant, is the term our pious ancestors applied to the heretics they toasted, and means, One who thinks wrong."

Create, signifies "to make out of nothing." To rearrange our experiences into a system, an intellectual world of thought, as the venerable Ernst Haeckel states the matter. The production of a physical universe would not be a creation, because it is composed of substance matter which is incapable of creation; a creation is any new idea, or combination of ideas into an orderly arrangement.

In John 1-1, (N. T.) we find Jehovah, of the "beginning" introduced, as Logos, or Jesus (J. E. Benson, the great organizer of ideas), both words being the same, only one is Hebrew while the other is Greek, and neither is given as the name of a man, born in a natural way; therefore to be regarded as divine, or a matter of the mind.

Dictionaries tell us that the word "mind," signifies "to think," certainly a function of the mind, and not of the body.

I take the name of his sixth day woman, or the woman "created" before Eve was produced; he fails to tell us her name, so we must concede that she is a creation of his own mental exuberance.

He tells me that he "respects me as a man (I wish my wife said that) but not as a gentleman"; trust he may please himself as to his respects, my opinion of myself is of vastly more concern to me.

Feeling complimented that he credits me with writing something that is original and totally different, and that his "God only knows about"; am sorry that he greatly desires to practice self pollution. (See "Banish me from the Garden of Eden as quickly as you please, but first give me a beautiful feast from the tree of knowledge.") which the text refers to, I remain his friend and counselor.

F. S. WEAVER.

### Thinks Much of the Blade.

CHAFER, MO.—Bro. Hughes: I send fifty cents for which I want you to send me as many extra copies of the last Blue Grass Blade dated March 26, as you can. It has some of the best articles I have seen. I want some copies to give my "orthodox" Christian friends. That article taken from the New York Sun by Golden Smith, "Evolution discussed by one of America's Leading Thinkers," I think is excellent. Then there is "Bible Revision" in which the writer tears the Bible all to pieces. I am glad the "higher critics" are busy themselves with "that sacred book," for after they have finished and turned the searchlight of reason on that (miscellaneous) collection of books they will be able to separate

the dross and rubbish from the pure gold and discover pearls of priceless value.

I think perhaps some of my friends would subscribe for the Blade, those who are not so "creed bound" as would want to read both sides of the question. I am sure it has been a great benefit to me to read the opposite side, for I have gained more knowledge and my faith has been more deeply grounded than ever by so doing. I hope you may have great success and that the Blade may increase in circulation and become a power in the world for the discovery of truth and knowledge. Yours in fraternal love and affection.

A. E. WADE.

A Promise from one of the Old School

WILLIAMSBURG, O.—Dear Mr. Hughes: Your letter of the 14th inst. would have been given earlier acknowledgment except for my illness. I was glad indeed to hear from you, for it is rather pleasant to have evidence that in my long retirement I have not passed entirely from the memory of my fellowmen.

Regarding your request that I prepare a few articles for the Blade, will say that I shall be only too pleased to do so when possible. I deem it the duty of all Free thought writers to place themselves at the service of those who have the active management of our propaganda press to whatever extent they consistently can. For the immediate present, however, I fear I can not respond to your call. For a long time, owing to persistent ill health, I have been unable to do any writing for publication. My condition has forced me even to neglect important correspondence. You may be assured, however, that whenever again I am able to write, should you still feel you could use to advantage any part of my effort, I shall find pleasure in giving you the best of which I am capable.

I have not seen the Blade for a long time, and am looking forward with much interest to the arrival of a copy.

Thanking you for your kindly remembrance and for the good opinion of my work implied in your request for contributions, and wishing you the widest success in your conscientious labors for the cause of intellectual freedom, I remain, faithfully and fraternally—WALTER HURST.

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Voltaire was the precursor of a new civilization. As much credit must be given him as any man in all history for the permanent establishment of this great American Republic. There is scarcely any successful reform movement, among the many in the credit of the sixteenth century, which was not either originated or planned by Voltaire.

Voltaire will always be regarded as the greatest man in literature of modern times, and perhaps even of all times.

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## MATTER ONLY

NO ETERNAL FORMS IN NATURE

Symposium No. 12.

(By Otto Wettstein.)

Tyndall said: "Matter is not that capacity which philosophers and theologians have pictured it, but the universal mother, who brings forth all things as the fruit of her own womb. Nature is seen to do all things spontaneously, without the meddling of the gods."

In final analysis nothing exists but matter in its innumerable manifestations. Matter is force, force is matter. Nature consists simply of matter abjectly and synchronically operative throughout infinite expanse. Science seeks and finds in the inherent physical and chemical qualities or potencies of matter the source of all cosmic activity and organic life. Absolutely no extraneous agencies, fashioning worlds, constellations, mice or men have ever been discovered by telescope or microscope—none needed. The sole factors producing phenomena are active and omnipresent in the matter constituting the phenomena. The latter, being infinite in aggregation, this is the only rational explanation. The job is too big for one agent, being, mind or a God, unless we posit aghastly-creator, which hypothesis however leads deeper and deeper into the labyrinth of mystery—and then argument ceases. Nature is like a great kaleidoscope in perpetual motion—its forms ever changing, the scope ever the same.

There are no eternal forms of matter. Man is a fact of matter, hence not eternal. Though "the crowning work of nature" he must humbly submit to the inexorable edict of his environment, viz., that which begins must end. Nothing persists, except matter of matter are transient, except matter in its elementary form.

When men, flowers, trees and cosmic bodies are "created" this is true only in a restricted sense. These are not creative but simply formative processes—pre-existing matter assuming other forms. When the "White City" was created in 1893 not an atom was created—when Chicago was laid low in ashes not an atom was annihilated. Forms of matter change, but their constituents survive. As wood, stone or metal is needed to build a house or temple, the physical structure is a necessity to fashion a man. And as the house is no more organism, which made a man, is no more.

Let us stop fooling ourselves, and seek the truth no matter where it leads.

"Oh threats of Hell and hopes of Paradise:  
That part at least is certain—this life flies.  
One thing is certain, and the rest are lies;  
The flower that once has blown for ever dies."

Nothing can ever become something, and something can never become nothing. Consequently substance, as the basis of the underlying reality of all forms, bodies and beings—matter—absolutely proves its eternal existence in the past and future.

The church pleases to style Materialism, "The Gospel of Negation." Indeed "What do you deny?" A solitary fact, truth, an object of knowledge, or what? The priest cannot answer. We simply deny their bold affirmations, originated in ages of ignorance, and which in the present age are farther from being maintained by the data of science than ever before. Materialists affirm that Nature is all, that it is supreme and that it contains within itself all the elements and the agencies needed to evolve cosmic activity and animal life. This the church denies. These self-evident facts, revealed to the humblest human being by science and his own senses, it ignores. Which is the "Gospel of Negation?" Which is the "true universe?"

It cannot possibly be a manifestation of bigotry or an arrogant assumption of superiority, frankly and plainly to affirm that there is no God and that there are no spirits, beams of light, totality of our knowledge—all facts and evidence point directly that way and prove it. A negation is all ways in order unless the affirmation can be established. But to affirm that there is a God, and that a dual man emerges from a living man, capable of surviving during eternity, when after thousands of years of asseveration, proof has not been forthcoming, this I insist cannot possibly be defined correctly only as the grossest arrogance.

The hypothetical God is God omnipresent by virtue of his omnipresence. A finite God, here but not there, there but not here, cannot be a God and all it implies. But if God is everywhere, it follows, as plain as

twice two are four, that only an infinitesimal portion of "him" can be in any special place or in man. If the entire God were in man, he could not be throughout the boundless realms of space also. But such a small part of any God could not, of course, contain all the necessary attributes of an infinite God. Hence dividing a God and distributing "him" ad infinitum, divests "him" of divine attributes, destroys "him," and further belief must be preemptorily abandoned.

Theology is the antithesis of all sciences, facts, reality, knowledge, philosophy, logic, reason, sense and a God the antithesis of the grand totality of all existence.

Whatever is is not God. Whatever we know to be is not God. Whatever we know to exist by the evidence of our senses—aided by all the inventions and necessities of modern science, as well as closed analysis—is not God. The sum total of all existence is not God. The causes of all phenomena are not God. Nothing is God.

O life-loving mortals, who yearn to see the approaching day, burdened though ye be with countless ills, so urgent on all is the love of life: for life we know, of death we know nothing, and therefore, for the sake of life, it is that to quit this light of the sun—Eurydice.

## NOTED CHARACTERS

Agrippa Henry Cornelius, a remarkable character of the 16th Century, distinguished as writer, philosopher and physician, who united great ability and extensive acquirements with quackery, was born of a noble family at Cologne, 1486. He led an adventurous and unsettled life quite in the spirit of his times. As early as 1509 he was appointed teacher of theology at Dole in Franche Comte, and attracted great attention by his lectures. But having by his bitter satires on the monks drawn upon himself the hatred of that body, he was accused of Heresy and obliged to leave Dole. He next taught theology for some time in Cologne, occupying himself at the same time with Alchemy, and then went to Italy, where he took military service under Maximilian I, and was knighted. He was afterwards made Doctor of Laws and Medicine, and gave lectures at Padua until burdened with debt he fled to Casale. After a time he was appointed Syndic of Milan, but in 1542 he was knighted. Having excited the hostility of the Inquisition and of the monks by his defense of a Witch, his old enemies, the monks, persecuted him still in Cologne, so that he went to Freiburg in Switzerland, where he began to practice as a physician. In 1542 he went again to Metz and there he gained such a reputation that the Mother of Francis I chose him as her physician. As he declined to prophesy the issue of the campaign, that Francis I undertook in 1552 in Italy, he lost his post and went to Holland. Here he wrote his celebrated book (De Ineuntine et Nativitate Scientiarum) 1527, a treatise on the Science as they then existed. An accusation against him having been brought before Charles the fifth on account of this book, he again became a fugitive and retired to Lyon. He there found the hatred he had early excited in France not extinguished and was imprisoned. But being liberated through the exertions of his friends he retired to Grenoble where he died 1553.

Agrippa was a clear-headed man, and had the merit of successfully combating many of the prejudices of his age. His book (De occultis Philosophiis) which contains the most systematic account of the Cabala, stands in direct contradiction with the work above mentioned. The most complete collection of his writings appeared at Lyon in two volumes without date about 1550.

**BIBLICAL NOTES OF ANTIQUITY BERSHEBA.**

Bersheba, or Bersheba, noted (Well of the Sheep—Well of the Seven), so-called because here Abraham entered into an alliance with Abimelech, King of Gerar, which he ratified with an oath, and a gift of seven ewe lambs. Bersheba was while Abraham resided at this place he received the command to sacrifice his son, Isaac. Whose residence it also was, Esau was robbed of his birthright and blessing here and here Jacob sacrificed to God before he parted into Egypt. The sons of Samuel were made judges here and was from hence, Elijah was forced to flee into the desert from Jezebel's

wrath. After the captivity Bersheba was occupied for some time by the Jews, and in the 4th Century A. D. it was a Roman garrison. Two circular wells of fine pure water—the largest being forty-four feet deep to the surface of the water, and twelve and a half feet in diameter. And a deep of ruins about half a mile long, and a quarter broad remain to mark the place where Bersheba once was. See Gen. 21:31-32: 19:28-30.

**KING ABAB.**

Abab, the Son and Successor of Orni, Was King of Israel from 918 to 897. He married Jezebel, Daughter of Ethbaal King of Sidon, Through whose infatuation introduced the Phoenician worship of Baal was introduced, the King Himself reduced to idolatry, and the Priests and Prophets of Jehovah cruelly persecuted. Yet the Prophets retained their influence over the people, And Elijah dared openly to attack the priests of Baal and reprove the wickedness of the King with the most severe threatnings of punishment. Abab persecuted three wars with various success, against Benadad King of Syria. But in the last campaign he was killed by an arrow. His whole family was afterwards extirpated by King Jehu. It was during these wars that the Lord sends out the lying spirits to deceive His Prophets. And the Lord said, Who shall call Abab King of Israel that he may go up and fall at Ramoth-gilead. And one spoke after that manner. Then there came out a Spirit and stood before the Lord and said I will tell him. And the Lord asks wherefore. And he said, I will go out and he will speak in the mouth of all His Prophets. The Lord told him to go and that He should meet with the best of success. For a more detailed account, read 2nd Chronicles, 18th Chapter in full.

JOEL M. BERRY.

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JAMES E. HUGHES, Lexington, Ky.

and the paper that undertook so much would not be worth a nickel a century.

Nearly every creed, party, union or association now has some paper published to promote its own views. Then let writers send their choice effusions to their own class of papers. A free press does not mean that one paper must be filled with a conglomerate of ideas, for which the publisher must pay the printing bill, however contrary the ideas may be to his own views: a free press means only that no paper should be interfered with or discriminated against.

I have always supposed, in writing an article for publication, that if I wrote on one side of the paper, put a title to it, signed it and mailed it to the editor, that said editor would guess that it was written and mailed for publication in his paper. Editors are not more obtuse than ordinary individuals, and it is not necessary to write on a separate sheet to explain that the article is for or about, or to follow it up with a reprint in case it fails to appear in the paper. If it fails to appear, one can "just suppose" the editor had sufficient other articles that suited his purpose better.

As I said in the beginning, it is not any one writer that has called this forth, but several. One called, if my memory serves me right, threatened to withdraw patronage from the Blade, if his (or her) manuscripts were not printed. It appeared out of the question that the editor might possess judgment or discrimination of his own: it was for him only to obey.

For our Freethought papers should be the most carefully edited in the world. It matters nothing how religious papers are edited: it matters everything how Liberal papers are edited. Our editors, more than any other class, are carrying the weight of the world on their shoulders. They need the co-operation of their readers and contributors: they absolutely do not need detraction.

MRS. J. C. COON.  
Bartow, Florida.

## A PLAN FOR ORGANIZATION OUTLINED.

VERA, S. D., Mex. 5, 1910.

I request you to reprint the following excerpts from Freethought papers:

"Mr. Percy Ward in 'Truth About God and Life' for January, says that he has made the discovery that there is no future life: in other words, that death ends all. In this case, Mr. Ward simply makes a statement that he nor any other living person can prove."

Says M. Grier Kidder: Theoretical Anarchy is my dream for the future, because theoretical anarchy says: "Mind your own business." Practical anarchy, on the contrary, suggests minding your neighbor's. At least, blowing innocent fogs to atoms with dynamite to prove the "brotherhood of man" doesn't strike me as exclusive."

I am an atheist, and while I do not believe that Nature thinks, I was compelled to prove that nature required no personal caretaker or maker. I disclose a plan of the universe that explains gravitation, etc., so simple that any sane man or ten-year-old boy can readily grasp it. I have my "religious" doctrines of there being no God upon the Bible, it made no sense with Genesis: that if Genesis gives no authority for God, in other parts of the Bible there certainly is none.

The first and only religion is Elkhon, which means, "The forces of nature," which we call "the Gods." As the birth of Jehovah is provided for later in the text it is not the creator of our physical universe, but when the intellectual universe is mentioned in John, Jehovah (Logos) is given as the creator—therefore I affirm that Jehovah means human reason, without which we can have no intellectual organization, or universe of mind. As it is necessary to observe the dictates of Reason (or Jehovah) to retain and perpetuate, I, e. reproduce in our children, and make healthy bodies, as we must strive and cultivate peace and happiness through intellectual warfare, I believe there is need for a Freethought organization, wherein the truth may be taught; where Christians believe will be welcomed (rather than repulsed), and where we may instruct them and lead them out of their wilderness into the fair haven of rationalism.

Brother Hughes you are making the fight of your life. Socialism is selfishness, and it will desert you when you are alone, or rather the instant a Socialist President would be elected, Masonry and Romanism would begin to stir, and Freethought would sink in the general disruption of society.

I desire to interest you in a scheme of my own. I want to establish the work of my life, practically. I want to begin the organization of Liberalism.

If this can be done as I have considered it and planned it out, I can supply thousands of dollars as an investment to further the cause; but I am sure, as I planned, it will be self-supporting, as a small book which I am working on (and have been for the past 40 years) will supply the funds and leave the cause. But I need advice, literary skill and business ability to deal with what I have in mind supplied; or in other words, the matter is to be subjected to its friends.

My plan is to let each member pay for or not, as he or she may choose.

Let only atheists have a controlling management of the organization, retaining God-fearing persons on the rolls as probationary members.

To denounce no one for their opinions.

To punish no innocent person for the ignorance or short-comings of others.

To have nothing to do with politics or the regulation of human conduct, but to deal with art, science, etc., the culture of the mind, i. e. religion, which is the science of the mind, that deals with preserving and perpetuating sanity.

I am not writing this for publication, but to call your attention. You may publish my name as a candidate for the lecture field as an Organizer of a Rationalist system for the promotion of Freethought, and in your own terms indicate what the system may be.—F. S. WEAVER.

Vera, S. D.

## "THE DOGMATISM OF MATERIALISTS."

"It strikes me that our good friend Wettstein is positive to the extent of dogmatism, but I am an Agnostic, and don't pretend to know."—F. W. Beck

There is a God? Of course, you don't. Bro. Beck, but why don't you? Because nobody knows. If such a being existed don't you suppose all would know it, you would know it, and such

a being would have proved it himself long ere this? But because nobody knows it, and because any conception of such a being is impossible—as all intelligent beings concede—and especially because the facts of Nature absolutely make such an abnormal being impossible, what ground have you to say you "Don't know"? Absolutely none. It is unreasonable—not to call it cowardly. Don't you see you are placing your superior intelligence and doubt on a par with the Theist's abject superstition? You thus concede their belief is as reasonable as your rational unbelief. Why thus humiliate yourself—why concede this much, when reason, judgment, knowledge, facts, all are on your side, absolutely nothing on theirs? It is not your business to fly off throughout the realms of boundless space till you are old and grey, hunting their God. Not at all. Simply deny the affirmation—based upon nothing. Your simple, honest denial proves there is no such a being unless, in deed, at last, after 4000 years of search, they could find or prove him.

"Suppose one says: 'There is a devil,' would you assume the Agnostic attitude and say: 'My friend, I believe there is no such a being, but there may be—I don't know?' Suppose one says: 'I have a few elements, but I don't know how to use them,' would you concede that he might have or might not have? Suppose one says: 'Twice two is five,' would you, in spite of your knowledge to the contrary, concede: 'Twice two may be five; I don't know?' But such attitude towards self-evident facts propositions would be no more unreasonable than your attitude now as an Agnostic. You know there is an omnipresent God. The Materialist confining himself strictly and humbly to self-evident facts, therefore has a right to be dogmatic, as much so as the Materialist, who dogmatically affirms that there is no God, and because twice two is four, twice two cannot possibly be five, though the whole world should so affirm.

A man dies, the Materialist simply says: This man is dead. He is dogmatic about it, and has a right to be. Another says, this man is not dead; he still lives—asserts it dogmatically, but don't prove it. Who is right? There is no room for Agnosticism, no halfway house, no middle ground. The conflict is between Naturalism and Theism, and these two schools or factions must fight the battle to a finish. If Theism is reasonable, Materialism stands supreme, and we should have the courage to say so.

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